

Free men's Champion.

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The Freeman's Champion

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The Free State Party--Its Mission.

At the time the Free State party was organized, its object and aim was to save Kansas from the deadly fangs of slavery. At the threshold we were met by the National Democratic Administration. That Administration has led the van of our opponents. It alone is responsible for every invasion of our Territory; upon its garments is the blood of our martyrs; its hands put the torch to our dwellings, and sowed desolation throughout our borders. Atchison, Colman, Emory, Henderson, Calhoun and others, have been the more tools of the Administration. It was that Administration and its adherents who ridiculed our sufferings, and laughed to scorn the truthful story of our wrongs.

Kansas is now secured to freedom. Her voice will soon be heard in the halls of National Legislation. Her voice will soon help to decide our National policy.

But is there a Free State man who will dare say that our mission is accomplished?

For years we have stood shoulder to shoulder in the cause of Freedom. Every effort that human ingenuity could suggest has been made to divide us. Never in the world has there been a party so compact, so stern and unyielding, as the Free State party of Kansas. To-day we present an unbroken front, with Freedom and Victory upon our banner. Do we not owe it to our manhood; do we not owe it to the cause of Freedom outside of Kansas; to preserve our organization intact? Our oppressors are yet in power. Until that power is in the hands of the friends of Freedom, the mission of the Free State party of Kansas is not ended.

Having gained the most important victory of the century for Freedom here, we are entitled to lead the van in the campaign of 1860. The people of Kansas have raised an impassable barrier against the further extension of slavery westward upon this continent--have said to the black tide of Despotism in America, "Thus far and no further shalt thou go." Against fearful odds has this victory been won. One tithe of the effort we have exerted to secure this triumph in Kansas will ensure to us a similar result in the national campaign of 1860. It is because our opponents realize and fear our power if we remain united, in the coming as in the past campaign, that such indefatigable efforts are now being made to sow discord in our ranks.

With that solicitude with which the mother watches over her child, should the Free State men of Kansas watch every effort made to divide them. He who would attempt to divide us is a traitor to the cause of Freedom--is a friend to that party that has for three years oppressed, ridiculed and trodden under foot the Free State men of Kansas and the rights of a free people.

Freemen of Kansas! gird on your armor for another campaign, unsheath the sword against your oppressors, let your battle cry be integrity and freedom in the National councils, and pledge yourselves one to the other not to return it to its scabbard until these oppressors are hurled from power. When the polluted skirts of the slaveocracy are driven from high places, then will be time enough to permit heartless demagogues to sow discord in your sacred ranks.

JAMES H. LANE.

How many sickly ones wish they were healthy; how many beggar-men wish they were wealthy; how many ugly ones wish they were pretty; how many stupid ones wish they were witty; how many bachelors wish they were married; how many Benedicts wish they had tarried! Single or double, life's full of trouble, rich or poor, pleasure's a bubble.

Liberty or Death!

[From the Kansas News.] Morality and Freedom.

To be free is not only a release from political thralldom, but such a state of social and moral progress as will enable the fortunate possessors of liberty to use it aright. No man, community or nation, is entirely free until they perceive the truth contained in the above proposition. The strength of a people struggling to be free consists not alone in their knowledge of the rights belonging to them, but in the moral dignity which honesty of purpose and simple manliness of character invests them with. The sobriety and purity of life which characterized the Spartans of old, gave them much of the immortality with which their name is stamped. No immoral nation ever became free; no intemperate community ever organized itself into a living, lasting republic. All attempts made by people corrupt in their morals and debauched in their manners to inaugurate a democracy, have invariably degenerated into despotisms. The frugal and abstemious habits of the Swiss had as much influence in gaining the freedom of William Tell's home and in keeping it a monument of the principles of self-government, as their mountain barriers and brave hearts.

It is well for us to remember the lessons which history is constantly pointing out to us. Luxury, laxity of morals, intemperance, and a disregard of the decencies of life, have far more to do with the corruption of political parties and the downfall of free institutions than the promptings of ambition and the cravings after fame. No sooner do these things creep into public life, become marked upon the face of a party or people, than the corrupt politician is hailed as a statesman, and the demagogue as a demi-god. Then the man who sneers at principle, and considers "expediency" as the only "policy," is welcomed as a leader, and his words accepted as oracles.

The main argument advanced everywhere in the North in favor of the people of Kansas was this, that they were pre-eminently the representatives of principles; that their leaders were patriots, not politicians; that the people themselves were a God-fearing, man-honoring, temperate, industrious, moral community, and that therefore their cause was the representative of all the ideas dear to the heart and the true mainsprings of human progress.

Such were some of the arguments and reasons adduced in favor of the freemen of Kansas. It was true, pre-eminently true, in the early history of our struggle. The men who first came to Kansas were of the old Revolutionary stock and blood, and they in their steadfastness of purpose and integrity of character did honor to from whom they descended. Two years ago the majority of our leaders were those who endeavored to represent that element. Then drunkenness was a mark of disgrace, and immorality of conduct caused a man to be feared and distrusted. However, "a change has come over the spirit of our dreams," and the things once scouted are now tolerated and approved.

It were well for us to look at the present state of affairs and see how twelve months of peace has debauched, not only our political morality, but our habits of personal temperance and virtue. To be worthy of our high destiny as the regenerators of American institutions; to be really and truly deserving of freedom; to do as becometh men, living, acting and moving in an age full of grand thoughts and mighty deeds; to successfully achieve a victory, the battle for which is not yet half fought, it will be well for us to remember the teachings of all history, that freedom, true, vital and beautiful, goes hand in hand with morality, frugality and temperance, ere man can enjoy the fulness of its blessings, and hear the glorious harmony of its magnificent anthem pealing clearly through the spaceless realms of the universe.

The Good Time Coming.--Pretence, of the Louisville Journal, says: "If the lions, tigers, elephants, camels, monkeys, baboons, snakes, and all the other animals in the ark, including Noah and his wife, and his sons, and his sons's wives, had got into a general fight when the deluge was over the mountains, the confusion and rage, the yelling, the biting, and the scratching, could not have been greater than we have every prospect of hearing and seeing in the ranks of the Democracy in the progress of the Kansas quarrel."

The N. Y. Tribune on Buchanan's Lecompton Message.

The Message of President Buchanan, presenting to Congress the Lecompton Constitution, and urging the admission of Kansas as a Slave State, under and by virtue of that instrument, will be read with grave and anxious interest. Let not its length deter any one from perusing it.

So monstrous a compendium of fallacies and misstatements--of suppression and misrepresentation--has seldom been imposed on a long-suffering public. Beginning with the deliberate, intentional fraud of suppressing the whole domestic history of Kansas prior to the assembling of the first Topeka Convention, it leaves those who rely upon it in utter darkness and confusion as to the very pivot of all this Kansas controversy. The rational but ill-informed reader of this Message, seeing so much said in it of rebellion, revolutionary government, resistance to laws, &c., must inevitably ask, "Why was this Topeka organization effected? Why did the people of Kansas refuse to recognize and respect her earlier Territorial Legislature? Why did they refuse to vote at certain Territorial elections?" Our readers, with most Republicans, will readily answer--"Because the Territorial Government, was usurped by invading violence and fraud at the first Legislative election in March, 1855; and because the Government, thus usurped, became a pliant instrument of oppression, iniquity and wholesale fraud, such as slaves could only be expected to endure." The Government thus seized and perverted was necessarily repudiated and defied by the great mass of the people of Kansas, whose right of suffrage it crippled by unconstitutional test oaths, and by election laws framed to facilitate and give impunity to fraud. The Topeka Convention, Constitution and Government were simply a solemn appeal to Congress by the great mass of the people of Kansas from the slaveholding conspiracy, invasion and fraud whereby their most precious rights have been wrested from and turned against them. The President knows these facts, yet he willfully suppresses and ignores them, proceeding in their absence to heap accusation after accusation, wrong after wrong, on the Free State men of Kansas, whose whole history he distorts, and whose every motive he misstates and calumniate most wickedly. From the gigantic falsehood by suppression with which it sets out to the snuffing cant with which it concludes, all is systematic imposture, perversion and villainy.

We have neither time nor space to expose this atrocious document in detail. Its labored citation of Gov. Walker's dispatches written ere Walker had sickened of being slavery's jackal and the President's pliant tool--its toilsome sophistry designed to prove that the fraudulent rule of a small minority, upheld by batteries and dragons, is popular sovereignty--its preposterous assumption that the admission of Kansas as a Slave State will suppress "agitation," and localize the Slavery issue--its attempts to show that fastening the Lecompton Constitution on an indignant, outraged people, is the shortest way to enable them to rid themselves of its yoke--in short, every feature of this Message--stamp it an elaboration of imposture and iniquity such as no false prophet ever concocted. Our columns show how it was received in Congress--it must awaken a still wider and deeper indignation among the people.

Make a Beginning.

Remember, that in all things, if you do not begin, you will never come to an end. The first weed pulled up in the garden, the first seed set in the ground, the first shilling put in the savings' bank, and the first mile traveled in a journey, are all important things--they make a beginning, and thereby a hope, a promise, a pledge, an assurance that you are earnest with what you have undertaken. How many a poor, idle, erring, hesitating outcast is now creeping and crawling his way through the world, who might have held up his head and prospered; if, instead of putting off his resolutions of amendment and industry, he had only made a beginning.

"There, there, now!" cried a little one, while rumaging in a bureau, "there now! Grand pa has gone to heaven without his spectacles! What will he do?"

[From the Lawrence Republican.] The Free State Idea.

Different motives have, undoubtedly, actuated different men in the support of the Free State party. Some have acted with that party, because it was the popular side--because there was to be found the intelligence, virtue and numerical strength of the people. Others have done so, because they desired Kansas to be a free State, merely on economical grounds--because houses, lots and farms would be worth more in a free State than in a slave State. Others were exasperated and disgusted with the fraud and villainy practised by the pro-slaveryites in order to defeat the popular will. Others have seen, or fancied they saw, in the predominant power and influence of the Free State party the sure road to official promotion. But, over and beyond all these influences, other and more numerous than all these classes, the great rank and file of the Free State party, the bone and sinew of the organization, has been composed of men who hate Slavery and love Liberty; and that hatred and that love not based upon low, mercenary considerations--upon the value of town lots and prairie claims, but upon the inherent wrongfulness of Slavery and the inherent rightfulness of Liberty. In other words, the anti-slavery idea has been and is, the great informing idea of the Free State movement. It is this which has given that movement such tenacity--such unyielding obstinacy of purpose--such moral power--such invincibility. It is this which has enabled it to withstand the barbarous outrages of the Border Ruffians on the one hand, and the corrupting and debasing influences of selfish and hypocritical demagoguism, on the other. It is this, which will finally carry it triumphant over all opposition, to complete and glorious success.

A great victory will finally be achieved here. This will finally be a free State. All the John Calhoun Constitutions in Christendom, backed up by all the Lecompton woodpile returns and Jack Henderson forgeries that can be made till doomsday, will never make Kansas a slave State. The popular movement for freedom and free institutions may be momentarily checked, but only to rush onward again with increased and overwhelming volume. Conservatism, falsely so called, and Democracy, more falsely so called, may each strive to turn aside this great current of the popular feeling and will, but it will be in vain. The People of Kansas hate and loathe the very name of "Democracy." It has become to them, and justly so, the synonym of all that is cruel, treacherous, hypocritical, debased and damnable. Every outrage that they have suffered, every wrong that they have endured, the utter prostration of all their rights, the cruel mockery of their sufferings--all has been in the name and for the sake of "Democracy!" Great Heaven! The Free State party to go into the ranks of the Democracy? It would have been as reasonable for the victorious army of Washington at Yorktown, to have gone over to the defeated and despised legions of Cornwallis, Tarleton and the Tories. No! in the grand victory which shall surely be won upon these central plains and prairies of the continent, you shall behold the triumph, the glorious and complete triumph, of the one, grand, central idea, which has loomed up amid the whole contest, giving to it immortal energy and ceaseless renown--the idea of Liberty--pure, true, undelled Republican Liberty!

A boy out West entered a neighbor's house weeping bitterly. "What's the matter, Johnny?" was the sympathetic inquiry. "Dad's dead," was the reply, and the boy's tears started afresh--"they are goin' to--boo-hoo-hoo--bury him to-morrow, and I know--boo-hoo--that I shall never get over it."

At this point the crying ceased, and the boy's eyes rested with apparent interest on something above the mantle-piece. Suddenly he exclaimed, in a tone of surprise and admiration: "Thunderation! Mr. Jones, ain't that a bully rifle! What'd yer get it?" The iron was in his eye, but it had not exactly entered his soul.

"Where was I, ma?" said a little trunken one day to his mother, as he stood gazing upon his drunken and prostrate pa: "where was I when you married pa?" Why didn't you take me along? I could have picked out a better man than he is!"

Organized Emigration--A New Social Era.

We are gratified to find that Republican journals everywhere, see the force and importance of the idea of which Eli Thayer is the representative man. We clip from the Chicago Tribune the following pugnacious article relative to Thayer's late speech in Congress:

"Eli Thayer is the apostle of a new social movement; and we are among his disciples. Organized emigration in the hands of the resolute, shrewd, energetic, hard-working, money-loving, and God-fearing Yankee race, will prove the social and political regenerator of the Continent. It will push its columns, peaceably into the darkest places of North America within the next score of years. Troops of Yankee men, ruddy with health, and itching all over with industry, armed with the implements of husbandry, the scales and yard-sticks of commerce, and the saw, plane, and hammer of manufacturing industry, bearing with them also, the institutions--the schools, churches, and the philanthropic and literary organizations which Christianity and Democracy have suggested--will be the heralds of a higher civilization--the civilization of labor--in Guatemala, Honduras, Yucatan, and Nicaragua, as well as in Kansas, Missouri, Virginia, and Tennessee. Central America will be Americanized when it shall become more apparent that she affords the material for American farms, and shops, and homes, not by the bullets of 'grey-eyed' candidates for the gallows, but by the planing mechanics and sub-soil plows of Saxon thrift."

"Mr. Eli Thayer is the head and front of those noxious 'Aid Societies,' which sent men to Kansas in 1854-5, in contravention with the laws of latitude; thus compelling Missourians to go over and shed their blood, and pull off their scalps. Mr. Thayer, we believe, was the originator of the New England Emigrant Aid Company--a moneyed corporation, which never gave a dollar to a Kansas emigrant, and never invested a shilling in the settlement of the Territory, which it did not expect to return a large pecuniary profit. It grew out of the aroused energies of northern indignation which succeeded the passage of the Nebraska bill. Mr. Thayer and his coadjutors seized upon this feeling, to establish a power in the controversy which should outlast the excitement of the movement, by appealing to the steadier motive of money getting when the public wrath should be resolved into its elemental vapor. How far this was successful, may be inferred from the fact that every fire-eater and doughface in both Houses of Congress emptied their vials of wrath and jugs of sham indignation on the 'Aid Society.' The Senator from Illinois held it to be not only the cause of all the trouble in Kansas, but a most disreputable proceeding per se. The fact of its being a speculation on a large scale, in his view only aggravated the original heinousness of sending out men to arouse the noble qualities of Dave Atchison to a pitch where his virtues became uncontrollable; and much more to the same logical purpose. Probably the New England Emigrant Aid Company received more windy oburgation and downright cursing than any association of capital and enterprise since the landing of the pilgrims. It never claimed the character of a benevolent institution, nor so far as we are advised, did it ever secure one among those who were familiar with its operations, but its results have been among the most important in the history of the country. Not the least important is the demonstration that organized emigration will pay, in the face of the most formidable obstacles which can be arrayed against it. In the language of Mr. Thayer, 'It is greater than Senates and Cabinets combined.'"

"And what is this terrible social engine, before which, as Mr. Thayer exhibited its parts in the House of Representatives, the gentlemen of the Gulf were dumb with amazement? Simply the association of capital, intelligence and labor, for the manufacture of States, of which, says Mr. Thayer, the surplus population of the North, if used economically, will make eight per annum. But the surprise which attended Mr. Thayer's quiet development of his 'manufacture of nations,' will be followed by an astonishment at its results during the next five years, far profounder and more extraordinary."

Our Charlie.

Reader, did you know our little Charlie? If you did not, your life was deprived of one spot of sunshine among its clouds. Charlie was with us but one short year, when God called him home; but though his stay was so short, yet words cannot express the anguish of our hearts, when death came, and bore him from us. And when he was gone, we could not realize that we were never more to hear his happy laugh, or see his bright blue eyes, so full of intelligence and depth of soul, turned toward us, and his little arms outstretched, to be clasped to our hearts, oh, how lovingly! Perhaps, to some, all such indications of childish love and intelligence may seem trifling, but to a mother, they speak of a soul within, of endless existence already begun; and should they not remind her, that the little immortal being, dearer to her than life, is but trusted to her to be trained for God? Our Charlie had, in his own childish way, twined himself among our heartstrings, till it nearly severed them when he was so suddenly taken from us. Ah, stern and cruel death, to close forever his bright, laughing eyes, and stiffen his dimpled form, in thy cold embrace. Thou lovest well to cull the brightest flowers of earth, rare and beautiful buds thou wilt pluck from the parent stem, regardless of a mother's tears and prayers; thou lovest well to lead us on in hope, and when our cup of joy is full, thou wilt dash it to the earth, regardless of the sorrow we may feel, that we may never quaff the precious draught; thou struest bright flowers before thou bid'st us pluck them, alas! oft-times, to strew on the graves of those we love. Thou hast taken our little Charlie from us, but on his pure spirit thou mayest never spread thy wrath; thou mayest close bright eyes, and still warm hearts' true beatings, for ever! thou mayest hush glad voices evermore, and lock all life in "the sleep that knows no waking,"--but, when thou hast done all this with poor, human clay, thou canst go no further,--the wasting clay may be thine, but the spirit returns to Him who gave it. And now, oh God, we thank Thee for thy precious promises to us, and when we remember that of those, like our Charlie, is the kingdom of Heaven, we may hope amid our afflictions and chastenings that thou lovest us still, and we will trust in Thee, and we know that Thou dost not "willfully afflict those who put their trust in Thee." Oh, help us to live pure and blameless lives before Thee, and may our trust and faith be unwavering in Thee, and may we ever feel to say "Thy will be done." Oh, help us to live in such a manner that in another life, we may meet our loved ones who have gone before, but a little while; that we may "lie down in green pastures," and be led "beside the still waters"--for He is our Shepherd who hath said "he that followeth after Me, shall not walk in darkness, but have eternal life." And may God in His mercy, through Christ, save us, and bless us with eternal blessings, in the mansions prepared in Heaven for the righteous.

The True Gentleman.

Such a gentleman as a certain author describes in the following paragraph is not to be met every day; and should any unmarried young lady chance to find one, we advise her to secure him forthwith, as one of the most perfect works from the atelier of the Divine Architect:

"Show me a young man who can quit the brilliant society of the young to listen to the kindly voice of age--who can hold cheerful conversation with one whom years have deprived of all charms; show me the man who is willing to help the deformed, who stand in need of help, as if the blush of Helen, mantled on his cheek; show me the man who would no sooner look rudely at the poor girl in the village, than the well-dressed lady in the saloon; show me the man who treats the unprotected maiden as he would the hussar, surrounded by the powerful protection of rank and family; show me the man who abhors the libertine's gibe--who shuns him as the blasphemous and traducer of his mother's sex--who scorns, as he would the coward, the ridiculer of woman's reputation; show me a man who never for an instant forgets the delicacy and respect that is due a woman, in any condition of class, and you show me a true gentleman."

As you use your father, so your children will use you.